



Daylight

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Darwinism led to “The Worst Journey in the World” *

Captain Robert Scott’s ill-fated expedition from 1910-1913 aimed at reaching the South Pole first, but also to learn more about the Antarctic continent. Biologist Edward Wilson also wanted to examine Emperor Penguin eggs to show an evolutionary link between birds and reptiles. This required a 100km trek in mid winter from base camp, pulling sledges in darkness at -40°C. They collected five eggs, but only three survived the return journey intact. Wilson died. The journey was described in Apsley Cherry-Garrard’s book.* The penguin embryos were not examined until 1934: they failed to support the supposed link with reptiles, and by then the theory of embryonic recapitulation had been rejected by science.

Picture: Emperor penguins (*Aptenodytes forsteri*) and chick, © BernardBreton fotolia.com



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To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

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EDITORIAL

Gnostic and Agnostic certainties

The Greek word *gnosis* means knowledge, and the “Gnostic” was considered a positive term by the early Church Fathers (e.g. St Clement of Alexandria). Such a Christian had perfected his faith through instruction, reasoning, prayer and the practice of virtue, penetrated the hidden meanings of Scripture, and used his learning to confute error, better to convey the truth to others. But this holds good only if the knowledge started with the acceptance of revealed truth.¹

However, there were many ‘Gnostic’ sects in the early Church whose speculations led them to exalt reason above faith. The tendency to develop an allegorical interpretation of scripture was apt to become associated with ‘superior knowledge’ and too readily led to putting aside the literal sense. Such a sect “may criticize and alter the contents of revelation, till it comes to look on faith as a gift for the simple, with which a man of cultivated mind may dispense.”² “[A man] might, in the confidence of his insight into higher truth, distinguish between elements of truth and falsehood in the received doctrine ... he might mix tenets borrowed from the heathen philosophy or religions with

¹ Addis, W. & Arnold, T. Catholic Dictionary, (1954), 15th Edn, Virtue, p. 368

² *Ibid*

Christianity...” “The age of the Gnostics was eager for novelties in religion, and addicted to fantastic superstitions.” Gnosticism was “knowledge falsely so-called” (St Irenaeus), retaining some semblance of Christianity, but answering its questions “not in the abstract language of metaphysics but by the invention of an elaborate mythology.”³

The Gnostics were sure of their superior knowledge, but the ‘agnostics’ claim they are certain they, and we, *cannot* know about God! The word was invented by ‘Darwin’s bulldog’ Thomas Huxley (1869): “It [agnostic] came into my head as suggestively antithetic to the ‘gnostic’ of Church history who professed to know so much.”⁴ A latter-day agnostic, broadcaster John Humphreys, opines, in typical ‘cautious and unprejudiced’ tones, his position on origins:

“Belief in intelligent design is based on faith and hope, with a large dollop of wishful thinking thrown in. Acceptance of evolution is based on reason and science.”⁵

To his credit, he avoids using the gratuitously insulting language of atheists (anti-theists) such as Dawkins and Hitchens, though they basically hold the same positions on origins, evolution, ID scientists and creationists.

Darwin via the Huxleys to the Holloways

Three closely-connected articles in this issue show an ideological chain linking Darwinism through Thomas Huxley via his grandson Sir Julian Huxley to Agnes Holloway and her son Fr Edward, to the rationale of the FAITH Movement in Britain. The issues raised have a wider application, as theistic evolution is also problematic in non-Catholic circles. We hope and pray that the talents and energies of the Catholics involved in FAITH may be redirected to reflect real modern research rather than ‘science falsely so-called.’

Theistic Evolution: a Scientific, Philosophical and Theological Critique

This is the title of a new (2017) book of some 1000 pages by 26 writers, including J.P.Moreland and Stephen C. Meyer – price £39.60 – see Amazon.

Catholic TV at www.flatministrynetwork.tv

Watch Hugh Owen’s presentations on Creation and Evolution here.

³ *Ibid.*

⁴ T. H. Huxley, “Agnosticism” *Collected Essays*, Volume V; Science and Christian Tradition: Essays (1894)

⁵ Humphreys, J. *In God We Doubt*, (2007), Hodder & Stoughton, p.7.

Evolution and Original Sin (Roger Nesbitt, *faith pamphlets*, 1977)

Review by Anthony Nevard

[First published in *Daylight* April 1978 (editor John G. Campbell)
under the title ‘Father Nesbitt’s Pamphlet’]

The pamphlet so named, by Fr. Roger Nesbitt, is one of the Faith series, claiming to present orthodox Catholicism against the Modernist errors; thus, it comes as a surprise to see how far Fr. Nesbitt has departed from the traditional teaching on this subject. It is surprising and, indeed, alarming.

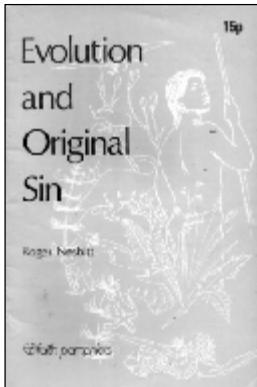
Modernism & Fundamentalism

Fr. Nesbitt rightly rejects Modernism, but also something which he terms “Fundamentalism”, giving the impression that a literal view of Scripture also constitutes a heresy condemned in the same way as Modernism is condemned! But in the Encyclical, **Humani Generis** of Pope Pius XII we read (para. 22, 23): “They [modernists] even use misguided language about the meaning of the sacred books, under which a divine meaning is concealed, and only this divine meaning, they claim is infallible ... the literal sense of Scripture goes for nothing, these false teachers are agreed ... and thus they tell us all the difficulties will disappear — difficulties felt only by those who cling to a literal interpretation.” Now, if language has any fixed meaning, here is an instruction that the ordinary narrative, literal meaning is that which is to be followed (unless, of course, where a poetic or symbolic meaning is obviously indicated). So, will Fr. Nesbitt please note that “Fundamentalism” is not a parallel heresy to Modernism.

Are we free to teach evolution?

Fr. Nesbitt asserts that we are so free, giving as his authority **Humani Generis** (and an unreferenced statement by Pope Paul). Here let us see what **Humani Generis** does say (para. 35 & 36), speaking of the liberty to investigate the subject. “There are some who take rash advantage of this liberty of debate, by treating the subject as if the whole matter were closed — as if the discoveries hitherto made, and the arguments based on them, were sufficiently certain to prove beyond doubt the development of the human body from other living matter already in existence. They forget, too, that there are certain references to the subject in the sources of divine revelation, which call for the greatest caution and prudence in discussing it.” Thus, the Pope actually warns us

against teaching Evolution, i.e., as a FACT, which Fr. Nesbitt, in his various works certainly does. Fr. Nesbitt's interpretation of **Humani Generis** is certainly remarkable.



Adams and Eves

Regarding polygenism, Fr. Nesbitt states, "Here we need to be cautious in view of the caution of the Magisterium." "Caution" is certainly an understatement, for here is what **Humani Generis** does say: "Original Sin is the result of a sin committed, in actual historical fact, by an individual man named Adam, and it is a quality native to all of us, only because it has been handed down by descent from him (cf. Rom. V, 12-19; Conc. Trid. sess. v, can. 1-4)."

"By an individual man named Adam" — Pius XII could hardly have made it clearer. But Fr. Nesbitt displays his "caution" simply by throwing this solemn injunction out of the window. There was not a world-wide Evolution of the monkeys into men (God seemingly suspending the process!) but there was an Evolution of "5 or 6 pairs within the same stem or phylum," (pamphlet p. 6) and then it continues: "then it would seem quite possible that if one or two sinned this would affect the rest so that they would sin also."

What has one to make of this kind of logic? There were 5 or 6 pairs of Adams and Eves in the one neighbourhood, but, after seeing the first pair incurring the dread punishment for Original Sin, the other pairs went nonchalantly on to repeat the same sin and incur the same dread penalty — quite obviously the latter Adams would have fled the possibility of sin like the very plague!

And it is pertinent to ask by what facts of "scientific knowledge" (on which he bases his Evolutionist case) did Fr. Nesbitt glean his facts about this Garden of Eden inhabited by a group of Adams? And does he not see that the intervention of God — on a universal scale — to prevent the monkeys of the world evolving into men would be as much a direct act as that Direct Creation of man which Genesis recounts? Does Fr. Nesbitt not see that once Direct Act is admitted as necessary the whole Evolutionist case falls to pieces?

However, what is disturbing is that Fr. Nesbitt is determined to insert some polygenism into his thesis, in spite of the teaching of Pope Pius XII and the Council of Trent on "an individual man named Adam."

The human soul

In this same **Humani Generis** Pope Pius XII declares that the immediate creation of the human soul is something “which the Catholic Faith imposes on us.” Again, no statement could be clearer.

But on p.14 of his pamphlet Fr. Nesbitt pictures for us the Evolution ascent in which “the highest animals” are able “to use tools in a primitive sense.” Then comes a “supreme mutation” with a vastly greater intelligence. And only after this — “At this point Man is created by God infusing the soul into the supreme mutation.” But one has to ask, would this tool-making creature plus not already possess the three powers of the soul, “memory, understanding and will”? That is, that the “soul” infused by God is some ‘spiritual something’ added, and that the substantial man is already there, already evolved by the Evolution processes?

Fr. Nesbitt does not enter into detail about the intelligence of these imaginary creatures — scientific knowledge! — but, in the ordinary meaning of words, to the ordinary reader, they already seem to possess a substantial rationality. It would therefore appear that Fr. Nesbitt is proposing some novel concept of the soul, one in which substantial rationality is already there prior to the infusion of the “soul” by God — all this to fit in with the Evolution thesis.

The sum and substance of it

That Evolution is “scientific knowledge,” that everything must be made to fit in with it, is Fr. Nesbitt’s constant theme and his whole case. In his C.T.S. pamphlet **Evolution and the Existence of God** he continually reiterates this message — “That the universe has evolved through time few would be prepared to deny.” And on p.2 of this pamphlet he states, “Many books contain the evidence for Evolution. There is a good account in P.G. Fothergill’s **Evolution and Christians**.” But nowhere is there a single mention of the many eminent scientists who have declared Evolution to be opposed to the facts of their respective sciences, to be a complete fallacy!



It is true that the whole atheist media suppresses any facts contrary to Evolution, and that, consequently, many people still accept the truth of that oft-

repeated statement: "all the scientists accept Evolution." But Fr. Nesbitt is a writer on the subject, and should have kept himself abreast of all developments.

Now, it is not just the matter of the living scientists in Britain and America who, following the exposures of the Piltdown and other missing-link forgeries, have re-examined the whole subject and declare Evolution to be without foundation. There has always been a classical line of scientists who have written against Evolution. Surely Fr. Nesbitt has heard of Lord Kelvin and Sir Ambrose Fleming? And in the Catholic ambience there is Vialleton whose counter-evolution blast **L'illusion Transformiste** went through 17 editions in its first two years. There is Paul Lemoine, Director of the National Museum, Paris, who in the French Encyclopaedia states: "The theory of Evolution is impossible." There is J. Lefevre, Paris, author of **Critique de Biologie**; there is Maurice Thomas, author of **Le Transformisme contre la Science**. And in Italy there is Giulio Fano of Rome, international medical author, and Carrazzi of Padua, author of **Il Dogma dell'Evoluzione**. One must also not forget the recently dead French biologist, Jean Rostand, who declared in his **Ce Que Je Crois**, "Man evolves from the monkey as the monkey evolves from the tree. Evolution is a gigantic fairy-tale." And these are but a few of the scientists who have declared Evolution to be false.

One can only conclude that Fr. Nesbitt represents that phenomenon among Catholics, of those who have a feeling or illumination that Evolution is all around us; and, thus, that the scientists opposed to Evolution are really non-scientists. But this attitude will no longer avail, with an increasing number becoming aware of the authorities against Evolution. Prior to any further attempts to reconcile the Catholic Faith with Evolution, Fr. Nesbitt must first show that Evolution is a fact and not a fiction.

Notes:

- The CTS pamphlet *Evolution and the Existence of God* is dated 1971.
- The 'faith pamphlet' [sic] carries a *Nihil obstat* and *Imprimatur* that: "...are a declaration that a book or pamphlet is considered to be free from doctrinal or moral error. It is not implied that those who have granted the *Nihil obstat* and *Imprimatur* agree with the contents, opinions or statements expressed."
- Of course, the opinion of the Censor, however sincere, is not safeguarded by the dogma of Papal Infallibility!

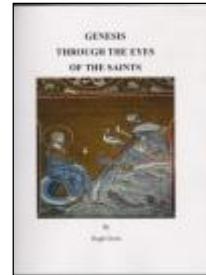
Ed.

A Key to a New Development of Doctrine?

Hugh Owen

From *Genesis Through the Eyes of the Saints*¹

In 1929, Our Lord appeared to Lucia of Fatima to ask for the Consecration of Russia which would bring an end to the “errors” wreaking so much havoc there. In the same year, an English housewife named Agnes Holloway received a private revelation that would lead to the establishment of a movement of priests dedicated to promoting a synthesis of evolution and Catholic doctrine to “unlock the wisdom of modern science and the full orthodox Catholic Faith.”



Mrs. Holloway was active in Catholic Evidence Guild meetings in the 1920s, and she recalled that in 1929:

There had been much discussion in the press at about this time of the theory of Evolution and Darwin's book was causing much excitement. Our speakers were coming against it at their outdoor meetings.

One evening there had been much discussion about it at our meeting, as to how it would affect the Christian faith. I was—like all my friends in the Guild—strongly against it. One evening after one of these discussions I was having my supper and picked up a Catholic paper, “The Universe”. There was an article by a leading Catholic theologian who was rather in favour of the theory. I read it through rather indifferently, to the end which ended with the words “How much is mind and how much is matter, that is the question on which Christianity will depend in the next fifty years and must stand or fall.” Yes, I said to myself, I wonder how much is mind and how much is matter? Immediately I heard the words “That which controls”. I was

¹ *Genesis through the Eyes of the Saints* shows how the private revelations of the greatest mystical saints of the Catholic Church regarding creation and the early history of mankind agree perfectly with God's revelation to Moses in Genesis 1-11, while the private revelations of modern-day theistic evolutionists like Fr. Teilhard de Chardin pervert and contradict that fundamental doctrine. Available from www.kolbecenter.org for \$10.

IMPRIMATUR: Bishop Cornelius K. arap Korir, Bishop of the Catholic Diocese of Eldoret, Kenya. Granted on the Feast of the Nativity of Our Lady, September 8, 2016. [Kolbe website] (This article republished here by kind permission of Hugh Owen.)

puzzled by this and repeated the words “That which controls”. Again the voice said “a thing cannot be its own cause and its own control. It must come into contact with that which it controls, but cannot be caused by it, this is a universal law.”

My soul was filled with wonder and by the Holy Presence of God which I had before experienced when the voice spoke to me. I knew these words held the key to the theory of Evolution. I would there and then have died for the truth of it, whereas five minutes before I would have given my life against it.²

In the light of the traditional spiritual theology of the Church, as set forth in the writings of St. Ignatius of Loyola, St. Teresa of Avila and St. John of the Cross, the first test of Mrs. Holloway’s “revelation” would have been to compare it with the authoritative teaching of the Church on the topics addressed by her revelation. However, it would seem that Mrs. Holloway had no priest or experienced director to guide her in making this discernment. Instead, she sought confirmation for her revelations from popular science journals.

Her son, the future Fr. Edward Holloway, recalled his mother’s “humble efforts to learn something about science from the popular magazines and reviews of the 1930’s”:

She did not read them until *after* this revelation was given her which was in the year 1929. She then began to look for some sort of corroboration from the sciences for this vision. I can remember *The Science of Life* edited by H.G. Wells and J. Huxley being around the house in weekly parts. I also read it with interest. .. My mother had neither the money nor the education for more serious reading in the philosophy of science, or in the relationship between science and theology. Her education had been R.C. Elementary School of around 1900 to 1910. It did not take one very far. Besides, she would not have had the knowledge to distinguish between the reliable and the slanted in more specialised works.³

It is sad to think how much confusion could have been avoided had Mrs. Holloway sought the advice of a traditional priest like St. Maximilian Kolbe before propagating her ideas. Consider her principle, “A thing cannot be its

² AGNES HOLLOWAY, *God's Master Key*, p. 92.

³ EDWARD HOLLOWAY, *God's Master Key*, Introduction p. 6.

own cause and its own control.” A priest with a traditional Catholic formation in theology and philosophy would have had no trouble in showing Mrs. Holloway that this “revelation” could not possibly be a “key” to understanding the origin of man and the universe. In the first place, he would have pointed out that any private revelation must be evaluated in the light of the authoritative teaching and traditional philosophy of the Church. In the light of that teaching, no law operating in the present order of providence could possibly explain the origins of man and the universe. In the second place, it is a truism to say that a thing cannot cause and control itself. Consider an engineer who builds a computer. It is obvious that a computer cannot “make itself” and “be its own control.” Indeed, nothing in the universe can “make itself” in the sense of “giving existence or being” to itself. Moreover, the second part of the “universal law” is completely nonsensical. It states that a thing “must come into contact with that which it controls, but cannot be caused by it.” Reverting to the example of an engineer and a computer, it is apparent that an engineer “must come into contact with” the computer he designs, builds, and operates — i.e., “what he controls.” However, to say “but he cannot be caused by it” is absurd. The word “but” indicates that the statement “he [or it] cannot be caused by it” is in some kind of opposition to the prior statement “he must come into contact with what he [or it] controls.” But there is no opposition between the two statements. It is obvious that the engineer is “not caused by” what he himself designs and builds; and it is equally obvious that he must “come into contact with it” in order to design and build it. Two minutes with a traditional theologian, like St. Maximilian would have been sufficient to show Mrs. Holloway that her “universal law” in no way supported the wild speculations of the evolutionary hypothesis.

Revelation or Deception?

If Agnes Holloway had merely proposed an incoherent synthesis of creation and evolution as the fruit of her own reflection, her failure to seek an independent evaluation of her ideas from a theologian other than her son would not have been so serious. But Mrs. Holloway always maintained that her synthesis of creation and evolution came by *divine revelation*. In her autobiographical sketch at the end of *God's Master Key*, she relates quite a few examples of genuine inspirations that she had received in prayer prior to receiving the “Revelation” of “God's Master Key,” apparently oblivious to the precautions against diabolical deception that the recipients of such graces are counseled to take by the spiritual masters of the Catholic Church. In his

Precautions, St. John of the Cross warns that:

among the many wiles of the devil to deceive spiritual persons, the most common is deceiving them under the appearance of good rather than of evil, for he already knows that they will scarcely choose a recognized evil.⁴

In his *Dark Night of the Soul*, St. John warns devout souls especially to be on guard against spiritual illusions, as:

... the devil causes many to believe in vain visions and false prophecies; and strives to make them presume that God and the saints are speaking with them; and they often trust their own fancy. And the devil is also accustomed, in this state, to fill them with presumption and pride, so that they become attracted by vanity ...⁵

St. John of the Cross insists on obedience to a spiritual director as a necessary safeguard against spiritual deception, but he emphasizes that the spiritual director must be detached from his directee and his or her spiritual experiences. He writes:

If the spiritual father has such a bent toward revelations that they produce in his soul some effect, pleasure or complete satisfaction, he cannot avoid—even though unaware—affecting his disciple with this attitude and pleasure . . . if the disciple is not more advanced than he. And even if the penitent is more advanced, the director can bring serious harm to him by continuing to give him direction. From the inclination and gratification the spiritual father discovers in these visions there rises a certain esteem for them, and unless he is on his guard he will manifest indications of this to his penitent ... And if his penitent has the same inclination, there cannot be between them, as far as I can see, anything but a communication of esteem for these matters.⁶

Tragically, far from submitting her “Revelation” to a detached director, the only priest to whom Mrs. Holloway appears to have submitted her revelations was her son—a man whose good intentions could hardly qualify him to be a suitable spiritual director for his own mother! St. Teresa of Avila joins St. John

⁴ JOHN of the CROSS, *Precautions*, #10, <http://www.ourgardenofcarmel.org/precautions.html> (8-12-14)

⁵ JOHN of the CROSS, *Dark Night of the Soul*, II, 2, 3.

⁶ JOHN of the CROSS, <http://carmelitesofeldridge.org/juan17.html> (8-12-14)

in insisting that any recipient of imagined revelations submit them to a detached director to avoid deception:

if they refer to some weighty matter in which we are called upon to act or if they concern a third person, we should consult some confessor who is both learned and a servant of God, before attempting or thinking of acting on them, although we may have heard them repeated several times and are convinced of their truth and divine origin.⁷

St. John of the Cross also cites eagerness to speak of one's spiritual experiences as a telltale sign of spiritual pride and self-deception. He writes:

When beginners become aware of their own fervor and diligence in their spiritual works and devotional exercises, this prosperity of theirs gives rise to secret pride—though holy things tend of their own nature to humility—because of their imperfections; and the issue is that they conceive a certain satisfaction in the contemplation of their works and of themselves. From the same source, too, proceeds that empty eagerness which they display in speaking of the spiritual life before others, and sometimes as teachers rather than learners.⁸

In light of all of these wise counsels, Mrs. Holloway's autobiography offers many reasons to fear that she neither sought nor received adequate spiritual direction in relation to her "Revelation." In the first place, it appears that she wrote her spiritual autobiography without an express directive from a spiritual director and that she then took it upon herself to reveal many of her spiritual experiences as well as her private revelations, oblivious of St. John's warning to be on guard against souls "desirous that others should perceive their spirituality and devotion."⁹

Far from concealing her spiritual gifts and her reputation for holiness, in her autobiography Agnes reports that her parish priest once told her: "Agnes, you will never be canonized unless you can be quite simple."¹⁰ In another place she relates that:

⁷ TERESA of AVILA, *The Interior Castle*, III, 18 [\(8-12-14\)](http://www.sacredtexts.com/chr/tic/tic20.htm)

⁸ JOHN of the CROSS, *Dark Night of the Soul* (II, 2,3).

⁹ JOHN of the CROSS, *Dark Night of the Soul* (I, 2)

¹⁰ AGNES HOLLOWAY, *God's Master Key*, p. 80

While I was reading the book [of the life of the Servant of God Teresa Higginson] I came to the chapter where she speaks for the first time of the “other soul.” It seemed to me, then I heard the words “You are that soul to whom the proof of the Revelation of the Devotion to the Sacred Head will be given.”¹¹

She goes on to say:

I thought, how ridiculous, for although I loved God very dearly, the idea of being given such a Revelation was most unlikely, indeed it seemed a wicked presumption on my part so I put the book down in disgust thinking it was giving me stupid thoughts which I did not want.¹²

But later she adds:

So I read her book again, this time *in the light of my own Revelation* and I was humbled and grieved at how she must have suffered when her holy soul was almost bursting with this knowledge, but she seemed to be getting nowhere [emphasis added].¹³

It is apparent that by mentioning her review of Teresa Higginson’s writings in the light of her own “Revelation”—capitalized here and in the previous quotation—Mrs. Holloway not so subtly signaled her conviction that she was “that soul” after all! While neither this nor any of Mrs. Holloway’s other actions or statements mentioned here reveal any kind of deliberate deception or bad will on her part, they do strongly indicate that she allowed herself to be deceived and either failed to seek, or at least to obtain, proper spiritual direction from a theologian trained in the traditional theology and philosophy of the Church.

Embryonic Recapitulation: Julian Huxley’s “Most Striking Proof of Evolution”

Instead of evaluating her “revelation” in light of the Church’s traditional teaching, Mrs. Holloway seems to have evaluated it exclusively in light of the evolutionary conjectures in popular science journals. This explains Fr. Holloway’s statement that his mother looked, not to the sacred sciences, but to

¹¹ *Op. Cit.*, p. 102.

¹² *Ibid.*

¹³ AGNES HOLLOWAY, p.103

the natural sciences for “corroboration” of her “vision,” citing as one of her primary sources, *The Science of Life*, edited by the zealous evolutionists “H.G. Wells and J. Huxley.” The dubious quality of this source can be judged by Sir Julian Huxley’s “most striking proof of evolution”—the alleged evidence for “embryonic recapitulation.”

The concept of “embryonic recapitulation” was first popularized by Darwin's disciple, the German professor of anatomy Ernst Haeckel (1834-1919). Darwin had argued that similarities in structure among diverse life forms indicated that they had all evolved from a common ancestor. According to Haeckel, the existence of similarities in embryos of various kinds of organisms “proved” that the higher life forms “recapitulated” their evolutionary history before birth and that they had all descended from a common ancestor. To make this “proof” more compelling for his contemporaries, Haeckel doctored drawings of the embryos of fish, salamanders, chickens, turtles, rabbits, pigs, and human beings to exaggerate their similarities and minimize their differences.¹⁴ Although Haeckel's fraud was discovered and exposed during his lifetime, the evolutionary hypothesis demanded common descent, and the concept of embryonic recapitulation continued to exert a profound influence on the study of embryology for many decades.

According to Jane Oppenheimer in her work *Essays in the History of Embryology and Biology*, Haeckel's influence on embryology was considerable, “acted as a delaying rather than an activating force; and ... was stifling to immediate progress.”¹⁵ One of the leading lights in the study of embryology in the twentieth century, Gavin R. de Beer, wrote that “Haeckel's theory of recapitulation ... thwarted and delayed the introduction of causal analytic methods into embryology,” since “if phylogeny was the mechanical cause of ontogeny as Haeckel proclaimed, there was little inducement to search for other causes.”¹⁶ De Beer's observation implied that Haeckel's influence had come to an end by the 1950's — but this was far from being the case. To this day, biology textbooks all over the world argue that similarities between

¹⁴ Cf. MICHAEL K. RICHARDSON et al *Anatomy and Embryology*, “There is no highly conserved stage in the vertebrates; implications for current theories of evolution and development,” Vol. 196, No.2, Springer Verlag, Heidelberg, Germany, 1997, pp. 91-106.

¹⁵ JANE OPPENHEIMER, *Essays in the History of Embryology and Biology*, MIT Press, 1967, p. 154.

¹⁶ GAVIN DE BEER, *Embryos and Ancestors*, 3rd Edn., Clarendon Press, Oxford, 1958, p. 172.

embryos of fish, amphibians, reptiles, humans and lower mammals constitute evidence for the evolutionary hypothesis. Typical of examples too many to cite is the caption that accompanies drawings of embryos of various life-forms from a widely used American biology textbook published in 2002. Entitled “Embryonic development of vertebrates,” it states:

Notice that the early embryonic stages of these vertebrates bear a striking resemblance to each other, even though the individuals are from different classes (fish, amphibians, reptiles, birds, and mammals). All vertebrates start out with an enlarged head region, gill slits, and a tail regardless of whether these characteristics are retained in the adult.¹⁷

Although Haeckel’s distorted drawings do not accompany this caption, the statement gives the impression that human embryos—as members of the vertebrate phylum—possess gill slits. But this is patently false. The pharyngeal arches in human embryos have no connection with gill slits whatsoever but develop into the outer and middle ear, and into the neck bones, muscles, nerves, and glands. Moreover, after the discovery of DNA, confidence in the truth of the evolutionary hypothesis led many evolutionary biologists to predict that similar body parts in diverse organisms would be controlled by the same genes. This, however, proved to be false, as embryologists have discovered that the realization of the same body plan—such as five digit extremities—in diverse organisms (such as whales and humans) is controlled by different genes and is achieved through totally different embryonic pathways.¹⁸

Indeed, the idea of embryonic recapitulation not only led embryonic researchers down the wrong pathways—it has also led to a denigration of the unborn child. All over the world, abortion advocates have used the alleged similarity between human and lower animal embryos to trivialize abortion in the early stages of pregnancy. For example in Germany pro-abortion activists:

skillfully exploited the disunity of the German Catholic intellectuals to bring their demands for the legalization of abortion to the legislature Karl Rahner, who was in the forefront of the fight over [the loosening of]

¹⁷ PETER H. RAVEN and GEORGE B. JOHNSON, *Biology*, 6th ed., McGraw Hill, 2002, p. 1229.

¹⁸ GAVIN DE BEER, quoted in “Homology: A Theory in Crisis” JONATHAN WELLS and PAUL NELSON <http://www.arn.org/docs/odesign/od182/hobi182.htm> (accessed 3-08-09).

paragraph 218, wrote in *Naturwissenschaft und Theologie* (brochure 11, page 86, 1970): “I think that there are *biological developments which are pre-human*, but these developments are still aimed in the direction of man. Why cannot these developments be transferred from phylogeny to ontogeny?” [emphasis added]¹⁹

With these words, the most influential theologian in the German-speaking world unwittingly formulated an Haeckelian evolutionary rationale for abortifacient contraception and abortion long after Gavin de Beer had claimed that Haeckel’s influence had disappeared. Today, the implicit message of most high school biology textbooks is still clear:

Human embryos pass through a “gill slit” stage.

These are “developments in the direction of man,” to use Fr. Rahner’s phrase.

Therefore, to accord the human embryo the dignity of a human being from conception is biological nonsense.

In reality, of course, the development of the human embryo is quite distinct from that of the other vertebrates in Haeckel’s drawings, and there is no empirical evidence to support the claim that he (or she) passes through any stage that is not fully human, in the biological sense of the word. Dr. Michael Richardson’s photographs of the human embryo and the embryos of the chicken, pig, fish, and salamander at the same stage of development, published in *Scientific American* in 1994, utterly refuted the bogus notion of embryonic recapitulation. Richardson’s photographs not only show that the human embryo is distinct from that of other kinds of creatures from the beginning of her embryonic development. They also show that the other kinds of creatures develop differently from each other as well! This photographic evidence completely contradicts the evolutionary predictions of all of the leading evolutionists from Darwin to Haeckel to Julian Huxley down to the present, but it agrees perfectly with the traditional Christian doctrine of special creation — that God created all of the different kinds of creatures by *fiat* in the beginning.

¹⁹ ALFRED HAUSSLER, *The Betrayal of the Theologians*, Human Life International, 1982, p. 2.

The Soul Is the Form of the Body

With blind guides like Sir Julian Huxley and Ernst Haeckel, Mrs. Holloway's evolutionary vision came to rest on "corroboration" of the flimsiest sort. In a summary of his mother's doctrine, Fr. Holloway exposed the weakness of the scientific basis for his mother's revelation by setting forth what she considered her strongest argument:

The effect of *The Law of Control and Direction* on the brain of man is shown to me in this way. Science has said and it is undoubtedly a fact that man has evolved from a lower species of animal now extinct. There is every evidence to support this theory. Man is organic to the world, he belongs to its process, he has his roots in its order and draws his life blood from it. The life principle within him has its seeds in the Universe itself, inside it. Man is the highest outcome of the process of evolution, and it is reasonable to judge the character of the process from the stage of it of which we have knowledge.²⁰

In reality, everything that cutting-edge genetics has learned about the human genome contradicts the claim that "man has evolved from a lower species." In the first place, it is now known that mutations do not add functional genetic information to the genome—they destroy it!—so there is no known mechanism that could change the body of a common ancestor of chimps and humans into the body of a human being. Secondly, recent comparisons of the human and the chimp genome have demonstrated that they differ much more than had been claimed in the mass media. Finally, the ratio of harmful to beneficial mutations is so high that the harmful ones would bring about the extinction of man's mythical evolutionary ancestor long before he could evolve a single one of the complex functions, like speech or upright posture, that separate *Homo sapiens* from the sub-human primates.

Moreover, from the perspective of theology and philosophy, St. Maximilian Kolbe would have been quick to point out that "the life principle of man" cannot possibly have "its seeds in the universe itself, inside it." This is pure pantheism! The Church has defined that the "soul" is the form of the body—and that the soul is immediately created by God. To say that the seed of man's life principle is contained *in* the universe is to identify God *with* the

²⁰ AGNES HOLLOWAY, quoted in A. Nevard, "Theistic Evolution - the Faith of our Futures?" *Daylight*, No 25, Spring 1998, p. 26.

universe—the same error that Teilhard de Chardin propagated through his “new Christianity.” Indeed, writing to one of his correspondents, Teilhard pontificated:

What dominates my interest and my preoccupations is the effort to establish in myself and to spread around a new religion (you may call it a better Christianity) in which the personal God ceases to be the great Neolithic proprietor of former times, in order to become the soul of the world.²¹

Needless to say, “the soul of the world” is a pantheistic conception of god, a gross deviation from the true identification of God as the perfect, unchanging, transcendent Creator of heaven and earth, who created man in His image and likeness, by *fiat*, and not through any kind of evolutionary process. According to Fr. Holloway, his mother’s inner light explained that man had evolved to a higher level than the animals through the development of his brain:

There is a characteristic about him which distinguishes him from the other species of animals. Although undoubtedly a product of Nature, because his natural evolution from the ovum is in keeping with the order of the Universe he himself is a contradiction to the natural order ... I have said that man is organic to the world, he belongs to its process, he is in all material aspects like unto the animals in as much as his organism resembles theirs. There is this difference, it is found on examination that his brain is larger than theirs, the brain cells I understand are the same in number, but the development greater. An eminent scientist has said that he believes the key to the whole explanation is in the brain of man. It does seem to be so, and is indeed so, if the explanation given to me is true.²²

In reality, Mrs. Holloway’s attempt to reduce the distinctive character of man to a difference between his brain and the brains of other creatures is fundamentally flawed, as it presupposes the very thing that the evolutionist is obliged to prove—namely, that the human body was put together part by part, organ by organ, over millions of years, and that the brain is the crowning work

²¹ TEILHARD DE CHARDIN, quoted in *Teilhardism and the New Religion*, WOLFGANG SMITH, p. 210.

²² AGNES HOLLOWAY, quoted in A. NEVARD. “Theistic Evolution - the Faith of our Futures?” *Daylight* No 25, Spring 1998, p.26-27.

of this long drawn-out process. Moreover, the Church at the Council of Vienne defined that the “soul” is the form of the whole human body, thus excluding the evolutionary idea that the brain evolved *after* the rest of the body, distinguishing man from the apes and making him human. The acceptance of this idea, so central to Mrs. Holloway’s new revelation, has contributed directly to the introduction of “brain death” as the criterion for human death. This “brain death” criterion results in the murders of countless human beings in hospitals all over the world, whose organs are ripped out of their bodies while they are alive—although they have a pulse, a heart-beat, and exchange of gas through the lungs—all because the electrical activity in their brains has dropped below a certain level on an electroencephalogram.

Adam: Son of Ape or “Son of God”?

The Sacred Liturgy, the holy Icons, the Fathers, Doctors, Popes and Council Fathers—as well as all of the saints whose private revelations on the subject have been approved by the Church—all taught that Adam was a special creation, body and soul, and that Eve was specially created from Adam’s side. In this context, the soul as “the form of the body” coordinated all of the organs and systems of the human body, from the beginning of man’s creation. Within this framework, human life could not be reduced to the activity of single organ; nor could human death be reduced to its cessation. Tragically, Mrs. Holloway wittingly or unwittingly abandoned the constant teaching of the Church on the creation of man in favor of evolutionary speculation that harmonized with her private revelations. She wrote:

It is shown to me that the first soul of the first man was breathed into him in the womb as it is today. Let us in our mind's eye vision to ourselves the man-like creature which directly preceded man. Its organic structure will greatly resemble man, its brain will have reached that state of development on reaching maturity which is the highest possible in the animal world without being detrimental to its natural existence. It will naturally have a developed sense of direction, this is necessary to prevent the greater development of its brain from destroying it.

As the first man grew from babyhood to maturity there came a time when with the dawn of reason he is conscious for the first time of the urge to be good which is directed by his sense of direction to his intelligence, and he realises he is free to obey or not ... The first human female was born of the same species as the first man. The two, male and

female, because of their natural association would grow up together, and under the guidance of God become the first of our race, the parents of mankind.²³

Commenting on this imaginative exercise, author Anthony Nevard pointed out:

The unresolved logical problems of the development of a true human being from animal parents were recognised a century ago, and are not answered by mere assertions. Nor are their implications unrelated to moral issues; one of the *FAITH* clergy after a meeting was once asked the question:

“As according to you, Adam and Eve had only animals as parents, would they have been entitled to kill their father or mother and eat them for dinner?”

The answer given, not without some hesitation, was — “YES!”²⁴

Mrs. Holloway appears to have transmitted her confused understanding of theology and natural science to her son, instilling in him the conviction that her ideas constituted a “complex of doctrine” and a “master correction” to bring about a “development of doctrine” within the Church. As Fr. Holloway recalled:

My mother did tell me, as I have said, before I went to Rome, that it would be my duty first to develop and to defend this complex of doctrine and insights into the loving wisdom of God. If it is true, it is not a new public revelation. It is a master correction of the Divine Word Incarnate, through the Holy Spirit, to the development of doctrine of faith and morals in this age. Without such a true and certain course the Church must falter, and is faltering in this age. It is no more than God’s own indication of the true line of development in wisdom, love, and understanding. My mother once said to me that she did not think there was a single thing in it, which great and holy minds could not have worked out for themselves, but they did not. She thought they lacked holiness and humility equal to the challenge.²⁵

In an article in the *Daylight* journal, Anthony Nevard rightly noted the

²³ AGNES HOLLOWAY, *God’s Master Key*, pp. 35-37.

²⁴ ANTHONY NEVARD, op. cit., p. 29.

²⁵ AGNES HOLLOWAY, p. 9.

absurdity of supposing that “no Catholic scientist, philosopher, theologian, Pope or canonized Saint in 1,900 years had been given this ‘correction,’ without which ‘the Church must falter,’ because none were so holy and humble as Mrs. Agnes Holloway and her ‘beloved son’ Edward.” It is hard not to hear in Mrs. Holloway’s words an echo of the warning given by St. John of the Cross in *The Dark Night of the Soul* in which he comments on the dangers of spiritual pride and of souls who:

when their spiritual masters, such as confessors and superiors, do not approve of their spirit and behavior (for they are anxious that all they do shall be esteemed and praised), they consider that they do not understand them, or that, *because they do not approve of this and comply with that, their confessors are themselves not spiritual* [emphasis added].²⁶

Fr. Holloway later recalled the contradiction between post-Reformation Catholic theology concerning the Fall of Man and a “much deeper” theology that could accommodate “the fact” of evolution:

I found myself being introduced to a theology of the Church that developed the Fathers above all, and was much deeper than the post-Reformation Catholic theology concerning the Fall of Man and the nature of Original Sin ... I developed my own rapid and sweeping synthesis of the complex of ideas given to me. At times they flatly contradicted certain party lines of the speculative theology taught to me. They never contradicted the Faith.²⁷

According to Mrs. Holloway, however, some of her son’s seminary professors *did* see contradictions between his “synthesis” and Catholic doctrine. She lamented that:

From the age of eighteen onwards, from the time he entered the senior seminary any utterance of these ideas in the presence of superiors has brought upon him suspicion and ridicule. He was even not allowed to take a degree [doctorate] because they thought he would teach heresy and ruin the minds of the students.²⁸

²⁶ JOHN of the CROSS, *Dark Night of the Soul*, II, 3
http://www.ccel.org/ccel/john_cross/dark_night.vii.ii.html (8-13-14)

²⁷ AGNES HOLLOWAY, p. 8.

²⁸ AGNES HOLLOWAY, p. 99.

Fr. Holloway noted that he sent Pope Pius XII:

... in 1946 a very full summary of the ideas and their basic development, and again in 1950, a copy of a sort of prototype of *Catholicism: a New Synthesis* ... To the letter of 1946 I received a verbal acknowledgement from Archbishop Godfrey over the telephone. To the 1950 and any subsequent correspondence, usually to the Congregation for the Doctrine of the Faith, I did not ever receive any acknowledgement. At the insistence of Cardinal John Wright, I did receive a formal acknowledgement from the Secretariat of State, when I presented a copy of *Catholicism* to Paul VI. It was however, curt and even unfriendly in tone, — stone cold.²⁹

It is impossible at this point to know whether any of the authorities or their aides who examined Fr. Holloway's confused ideas attempted to speak the truth in love to him so that he could recognize his errors and correct them. It is worth reflecting, however, that if the reply to Fr. Holloway's *Catholicism: A New Synthesis* had been that of a father patiently correcting a confused son, rather than "curt," "unfriendly," and "stone cold," perhaps Fr. Holloway might have been prevented from founding a movement whose seminal text stands in flat contradiction to the constant teaching of the Church on the origins of man and the universe.³⁰

²⁹ *ibid*, footnote, p. 101.

³⁰ Known as the "Faith Movement," the contemporary association that promotes Fr Holloway's "new synthesis" boasts many priests among its members and actively teaches young Catholics to embrace a theistic evolutionary account of the origins of man and the universe. Through conferences and publications, the leaders of the Faith Movement teach, incorrectly, that the "fact" of evolution demands that the traditional teaching of the Fathers, Doctors, Popes and Council Fathers on creation—affirmed in the prophetic writings of the greatest mystical saints of the Church—be replaced by the "new synthesis" of Fr Holloway.

Articles by Anthony Nevard in response to God's Master Key

Theistic Evolution – the Faith of our Futures? [Daylight 25, Spring 1998, pp 7-32]
 Republished as *Theistic Evolution and the Mystery of FAITH* [Christian Order, Vol. 39, No. 8/9, August/September 1998 (also available at www.christianorder.com)

Agree to Disagree? The Evolutionary Convictions of the Faith Movement [Daylight 37, Summer 2005, pp 30-36].

The Mystery of the Faith Movement (12pp) [2001 pamphlet in the 'Spotlight' series.]

Mountains of Facts Fail to Move FAITH

Anthony Nevard

Fifty years ago, this writer was reading for a BSc degree in Chemistry and Zoology, presented in the context of the Theory of Evolution. I had read Pope Pius XII's encyclical *Humani Generis* and understood that a Catholic was permitted to accept the scientific case for evolutionary origins but must retain belief in the doctrines of Adam and Eve and Original Sin. However, I was then far from persuaded by the evidence for ape-men, nor inclined to reject scriptural chronology or the Flood, and went through several years of teaching biology in this state of unresolved 'cognitive dissonance.' However, some ten years later, through a providential combination of circumstances, I was induced to engage seriously with the conflicting claims of the evolutionary origins scenario, the text of Genesis and the doctrines of the Catholic Church.¹ The 'master key' for me was Henry Morris's *Scientific Creationism*, which used scientific arguments to convince me that Darwinism lacked proof or even credibility and had undermined Christian faith and morality. I picked up the CTS pamphlet *Evolution and the Existence of God* by Fr Roger Nesbitt, and was disappointed to observe that the writer had fallen completely for the evolutionary story. He claimed that "the evidence has come flooding in from many different sciences," as providing "overwhelming support for the fact of evolution."² From my reading of the counter-arguments, I had already concluded that all these sciences, and much else, had shown that the facts were massively *against* evolution! I was much encouraged by meeting Fr Peter Lessiter, who was writing his own pamphlet *Man's Origins*, and began to subscribe to John Campbell's newsletter *Daylight*. I attended a talk in London by Fr Nesbitt on this subject, and later engaged him in discussion and an exchange of letters, but he was clearly unmoved. After I had read his *FAITH* pamphlet *Evolution and Original Sin*, I wrote the article reprinted in this issue.

It appeared that Fr Nesbitt's zeal for evolution arose from Fr Edward Holloway, writer of *Catholicism – a New Synthesis*, who founded FAITH Magazine in 1969 as a vehicle for promoting his ideas, continuing as editor until 1991. With Fr Nesbitt, then a teacher at St John Fisher School in Surrey, he founded the *Faith Youth Movement* in 1972, which became the charity

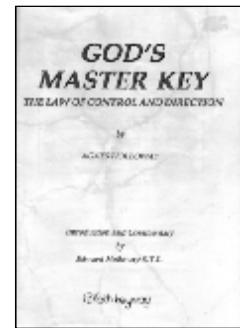
¹ For more details of these circumstances, please see my article *Daylight Origins Society – a personal background history* in *Daylight* 33, pp 25-30.

² Nesbitt, Rev. Roger, *Evolution and the Existence of God* (1971), CTS, p.3

Faith-Keyway Trust in 1979. Fr Holloway was born at the start of the Russian Revolution, so would now have been 100 years old, but he died in 1999.

By the late 70s, the group had published about 20 pamphlets on doctrinal and moral issues, was producing the FAITH magazine, and organising youth conferences. Supporters saw themselves as holding a ‘neo-orthodox’ position, keen to demonstrate their commitment to ‘modern science,’ supportive of Vatican II and the *Novus Ordo*, but attempting to counter abuses of authoritative rulings from the Pope. It was obvious that the ‘Faith’ message was deeply imbued with evolutionism. The magazine is still being produced and there is now a website at www.faith.org.uk where one can read or download past issues and other ‘Faith’ publications.

Reading their publication *God's Master Key* in 1988 was an eye-opener for me. I had previously gleaned no clue as to how or why Fr Holloway and Fr Nesbitt had become so committed to this ‘new synthesis.’ The booklet revealed a significant personal aspect to this attachment, as well as the Holloways’ shared conviction of being on a divinely-directed mission to save the Catholic Church and the world from error. It appears that though there have been changes in editors, magazine format and website style, nothing has changed about the philosophy of the ‘movement’ at all. They still promote Fr Holloway’s book and Fr Nesbitt’s two old pamphlets. On the website page ‘About Us,’ under the title ‘Inspiration and Identity of the Faith Movement,’ one can read an outline of Agnes Holloway’s writings and her claims of “divine promptings and locutions.” Although reference is made to *God's Master Key*, the book itself no longer appears to be offered on the website, despite its ideas being the core and rationale of the whole Faith Movement! Judging from the quotations used in the articles in this issue, its contents can be taken neither as serious science nor Catholic theology.



So where did Mrs Holloway get her scientific notions? Her booklet reveals the major source to have been *The Science of Life*, magazines edited by H.G. Wells and Julian Huxley, which was published in 31 weekly parts in 1929-1930. Her ‘revelation’ came in 1929, but the written text of her ideas was given to her son Edward in 1940, when he was studying for the priesthood. Let us examine some facts about the lives of these two luminaries, Wells and Huxley.³

³ Pictures from Wikipedia Commons – public domain



Herbert George Wells (1866 - 1946) — English writer

Mother was Protestant, father was a freethinker

Prolific writer of novels, stories, commentary, satire, biography

Best remembered for science fiction, e.g. *War of the Worlds*

Predicted inventions of airplanes, tanks, space travel, nuclear weapons,
satellite TV, biological engineering, war games

Studied biology at the Normal School of Science, South Kensington (now
part of Imperial College), under tuition of Thomas Henry Huxley

First president of the Royal College of Science Association (1909)

One of the founders of the *Science School Journal*

Gained BSc Zoology (London External) in 1890

First published work: *A Textbook of Biology* (2 vols) in 1893

Married his cousin Isabel Wells in 1891 – separated from her and married
one of his students, 'Jane' Robbins in 1895

Agreed to be in an 'open marriage' and had affairs with e.g. Margaret
Sanger (birth control activist), and at least five other women

Politically a socialist, and member of the Fabian Society

Wrote popular two-volume work *The Outline of History*,
described by Michael Foot as "one of the most formidable critiques, not
merely of the Roman Catholic church and its history, but of
fundamentalist religion in general." Opposed by Hilaire Belloc

Critical response by G.K. Chesterton in *The Everlasting Man* [1925]

His work *The Rights of Man* laid the foundation for the
1948 *Universal Declaration of Human Rights*

Wrote of Christianity "It is not now true for me..."

Encouraged revolt against Christian tenets and morals

Wrote *Crux Ansata – An Indictment of the Roman Catholic Church* [1943]
Resisted public support for Catholic schools and booksellers



Sir Julian Sorell Huxley FRS (1887 – 1975)

British evolutionary biologist, eugenicist and internationalist

Paternal grandfather was Thomas Henry Huxley ('Darwin's bulldog')

Brother of the writer Aldous Huxley

Eton (King's Scholar) and Oxford (Zoology, Balliol College)

Graduated (First Class Honours) 1909, the year of the centenary of Darwin's birth and the fiftieth anniversary of '*Origin of Species*'

Early specialist interests in sea squirts, sea urchins and ornithology

Married Juliette Baillot (French-Swiss) in 1919

Suffered from depressive periods of a bipolar disorder form

Professor of Zoology at Kings College London 1925-1927

Resigned to work full time with H.G and G.P. Wells on *The Science of Life*

Investigated parapsychology and spiritualism but was not convinced in the supernatural realm (1928-34)

Secretary to the Zoological Society of London (1935- 1942)

Wrote *Evolution – the Modern Synthesis* (published 1942)

First director-general of UNESCO (1946)

Founded World Wildlife Fund (1961) [now WWF]

Exposed left-wing tendencies and promotion of birth control

Wrote the foreword to Teilhard de Chardin's *The Phenomenon of Man*

First President of the British Humanist Association (1963)

President of the British Eugenics Society (1959-62)

Regular broadcaster on radio (e.g. *The Brains Trust* [1939-44]) and TV (*Animal, Vegetable, Mineral?* [1955])

Darwin Medal of Royal Society (1956), Darwin-Wallace Medal of Linnaean Society (1958); knighted 1958

Wrote *The Crowded World* (1958) attacking Catholic and Communist attitudes to birth control, population control and overpopulation

It is hardly surprising that *The Science of Life*, promoted by two very prestigious zoologists, should have impressed the Holloways in the 1930s as making a strong case for evolution. It seems that neither mother nor son had any significant background education in science; Edward recalls that, "I had for instance never studied physics before I went to Rome," and "I had never heard of the periodic table of the elements."⁴ School science education was still quite restricted and uneven in its application, witness the Preface of *An Introduction to Science* by E. Andrade and J. Huxley, published in 1935 that begins:

It seems to be generally recognised today that it would be well if some instruction in science formed part of the school work of all boys and girls from the age of ten or eleven upwards.⁵

The text persuasively takes the child's mind through from biological facts about reproduction and genetics via artificial selection, natural selection and mutations to geology and fossils. Lyell's 'uniformitarianism' has displaced Cuvier's 'catastrophism' [say goodbye to Noah and the Flood] and:

"Charles Darwin ... demonstrated that the different kinds of animals and plants were not created as they exist today, but have gradually changed or evolved from quite different earlier kinds."

[So goodbye to 'Days of Creation.]

"For a time, some people struggled against the idea that evolution could account for the origin of man as well as



FIG. 160.—*An embryo human being, at a stage when the limbs are mere buds without fingers or toes. It has a tail, and in the neck-region are clefts which correspond with the gill-slits of a fish like a dogfish or shark.*



FIG. 161.—*Men were not always as diverse as now: a family of Neanderthal men. This type of man lived more than fifty thousand years ago, and was more ape-like than modern man in a number of ways (receding forehead and chin, bent legs, big jaw and teeth, bony eyebrows ridges, etc.).*

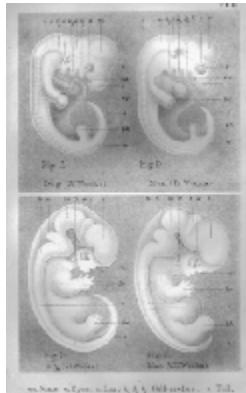
that of the lower animals. However, conclusive facts were gradually amassed, such as the close resemblance of man's construction to that of the apes, the existence of an early stage in man's development when he has gill-clefts like a fish, and a later stage where he still has a tail and is covered with hair, and the discovery of fossil remains of creatures intermediate between apes and modern men.

[So Adam and Eve are gone.]

⁴ Agnes Holloway, op.cit., pp.7-8

⁵ *An Introduction to Science, Book IV Earth and Man* (1935), Blackwell, p.vii

Finally it became plain that all creatures, including ourselves, are the result of a long slow process of evolution, guided by natural forces like Natural Selection. This, of course, meant a complete change from the older outlook [i.e. Genesis and Judeo-Christian doctrines], which thought of man as purposefully designed and created a few thousand years ago, and of all other living things as having been created at the same time for his use and enjoyment.⁶

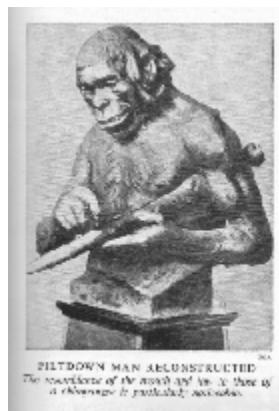


Haeckel's drawings of dog (L) and human (R) embryos

In a few lines of such seductive argument, the reader (child or adult) can be persuaded that progress in modern Science has conclusively displaced the stories of Creation and the Deluge as described in Scripture. Prominent in the supposed evidence for the evolution of man were the atheist Haeckel's drawings of vertebrate embryos [1868], which he claimed demonstrated that "ontogeny, or the development of the individual, is a short and quick repetition (recapitulation) of phylogeny, or the development of the tribe to which it belongs," and claimed this was one of the "exceedingly important proofs of the Theory of Descent."⁷ These images were soon criticised for their inaccuracy but have continued to be published as

supposed evidence for evolution, even though long ago discredited by scientists.⁸

Among the other 'facts' claimed to support belief in ape-men was the discovery in 1912 of the skull and jaw of our earliest Englishman in Piltdown, Sussex.⁹ The picture here comes with illustrations of flints and bone implements 'made by Piltdown Man.' After supposedly fooling science for forty years, in 1953 it was announced as bogus, being composed of a stained human skull and a modern ape jaw, with its teeth filed down to look more human. But this specimen was actually exposed as a hoax by Prof. Waterston in 1913!¹⁰ The Natural History Museum



PILTDOWN MAN RECONSTRUCTED
The association of the mouth and jaw to those of
a chimpanzee is probably accidental.

⁶ Op.cit., pp 318-319

⁷ Haeckel, E. *The History of Creation, or the Development of the Earth and its Inhabitants by the Action of Natural Causes*, Vol. 1, 3rd Edn.(1883), Kegan Paul, Trench & Co, pp. 309, 314

⁸ For a recent full study, see:

Hopwood, N. *Haeckel's Embryos, Images Evolution and Fraud*, (2015), U. of Chicago Press

⁹ Wheeler, H. *The Miracle of Life* (1938), Odhams Press, p. 305

¹⁰ *Nature*, Nov. 13, 1913, p.319 – quoted in McCann, A.W., *God – or Gorilla?* (1922), p. 10

website states that it was Oakley's fluorine tests in 1949 that dated the remains as only 50,000 years old. It was the public, through books and museum displays, who were fooled.

Another area of 'proof' much valued by Darwin and Haeckel is the occurrence of so-called rudimentary or vestigial structures that are supposed to be useless remnants of our evolutionary ancestry. Wiedersheim's book *The Structure of Man* (1893) includes a list of 86 human 'vestigial organs,' later expanded to 180 structures, as quoted in the Scopes trial of 1925. Far fewer are now claimed, as discoveries have since been made of the uses of such structures as the coccyx, appendix, and embryonic pharyngeal clefts. In any case, there is no actual evidence of reduction of the structure without fossil remains of older transitional forms (which are missing). Similarities revealed by comparative anatomy are not proofs of common ancestry, unless one excludes design and creation on the philosophical basis of materialism.¹¹

While the propaganda for accepting Darwinism continued apace in the popular media and education, Catholic priests in 1930 should have been aware of the ruling of the *Pontifical Biblical Commission* (1909) which rejects "the pretence of science" as excluding the literal historical sense of Genesis, and the errors of Modernism condemned by Pope Pius X in the *Syllabus* and *Pascendi* (1907),¹² including this falsehood:

"The progress of the sciences demands that the concepts of Christian doctrine about God, Creation, Revelation, the person of the incarnate Word and Redemption be readjusted."

Although there had been many scientists in Darwin's day who were unconvinced by his theory, by the 1920s it would not have been so easy as it is today to examine the evidence objectively. American Fr George Barry O'Toole (Professor of Theology, Philosophy and Animal Biology) wrote in 1925:

"For the philosophers and scientists of the day evolution is evidently something which admits of no debate and which must be maintained at all costs ... For the moment, at any rate, the minds of scientific writers are closed to unfavourable, and open only to favourable, evidence, so that one must look elsewhere than in their pages for adequate presentation of the case against evolution."¹³

¹¹ Far more evidence has accumulated against evolution in the past sixty years or so, such as the structure of DNA, experimental sedimentology (e.g. Berthault), recent dating of dinosaurs, irreducible complexity theory (Behe), complex Cambrian fossils, no chemical origin of life.

¹² *Syllabus Condemning the Errors of the modernists – Lamentabile Sane* (1907);
Encyclical on the Doctrines of the Modernists – Pascendi Dominici Gregis (1907)

¹³ O'Toole, *The Case Against Evolution*, (1925), MacMillan, NY, p. xi

His book (about 400 pp) examines in detail the issues of Darwinism, homology and the fossil record, and the problems of the origins of life, the human soul and the human body. His conclusion, solely based on the scientific facts, is that evolution is ‘unproven’. In O’Toole’s view, the fear of some Catholic scientists of the renewal of another ‘Galileo episode’ is:

“exceedingly remote … It is, in fact, by no means inconceivable that the scientific world will eventually discard the now prevalent dogma of evolution. In that case those who have seen fit to reconcile religion with evolution will have the questionable pleasure of unreconciling it in response to this reversal of scientific opinion.”¹⁴

Despite Pope Pius XII’s ruling in *Humani Generis* (1950), the Holy Office needed to warn the faithful through a ‘*Monitum*’ (1962) against the evolutionary writings of Jesuit Fr Teilhard de Chardin (who incidentally was also involved in the Piltdown issue). In 1959 a book was published in the USA written by Cardinal Ruffini in which he analysed the supposed proofs of evolution, its method of operation, the biblical record of origins, the creation of man, and the writings of the Church Fathers. He concluded that transformism has no scientific basis and cannot be applied to man, even to just his body.¹⁵

To sum up, it has been repeatedly demonstrated through numerous articles in *Daylight* and many books from Catholic and non-Catholic writers that the evolutionary scenario is baseless in science, and inimical to the doctrines and morality of Christianity. Dressing up theistic evolution with fancy-sounding names like “The Unity-Law of Control and Direction” provides no more explanation than just saying “God did it.” What answer do we get to the question “Exactly *how* did He intervene?” Fr Nesbitt explains thus:

“Finally the supreme mutation was produced with a *larger* brain than previously, containing all of the brain of the highest ape, but *more* … Man is created by God infusing the soul into the supreme mutation.”¹⁶

Excuse us, Father, but we have a few questions – just curious!

So are mutations natural and random, or is God supernaturally controlling them? If so, why does the science of genetics find them to be *harmful*, a *loss* of information, not productive of new improved genetic code?

Could *one* mutation turn an ape to a human? Was the human baby originally gifted with sanctifying grace, deep knowledge, free from suffering and immortal?

¹⁴ *Ibid.*, p. xiii

¹⁵ Ruffini, E. *The Theory of Evolution Judged by Reason and Faith*, (1959), Wagner Inc., N.Y.

¹⁶ Nesbitt, R. *Evolution and Original Sin*, p. 15 [Italics in original text]

How did ‘Adam’s’ *animal* parents teach him language and human behaviour? Or did God have to intervene again here?

How exactly was ‘Eve’ formed – as we are told in Genesis or by another ‘supreme mutation’ that God managed to manipulate in just the right place and time?

And how many million years ago would you expect us to believe all this happened? Or don’t you accept the current ‘scientific’ consensus?

There is a simple explanation for the inability of theistic evolutionists to answer such reasonable questions – they have been duped into believing a clever lie, promoted principally by secular humanists that control the media and education. Thankfully, much has been published in the past 40 years on the counter-arguments to evolutionism, as magazines, books and DVDs, or available to read on the Internet. Reflect on what happened with Haeckel’s embryo pictures and Piltdown Man – the public were deceived over decades – and it is still happening. The truth is struggling to be heard, but organisations like the Kolbe Center are spreading the Catholic Faith again on a sound basis of Biblical inerrancy (oh yes, that’s a *Catholic* dogma, in case we’ve forgotten!).

The patron of the Kolbe Center for the Study of Creation is, of course, St Maximilian Kolbe, martyr of a WWII Nazi concentration camp. He was a world-wide promoter of Our Lady as the Immaculate Conception [a *Daylight* patron also]. Here he writes on evolution:

I cannot believe that man is only a perfect monkey. This is the question of evolution ... A mountain of acute criticisms has been published on this subject; but the more books they write the more complicated the problems grow. This theory not only does not agree with the results of today’s experimental science, which is in constant progress, but in reality it contradicts these findings, as has been carefully documented.¹⁷

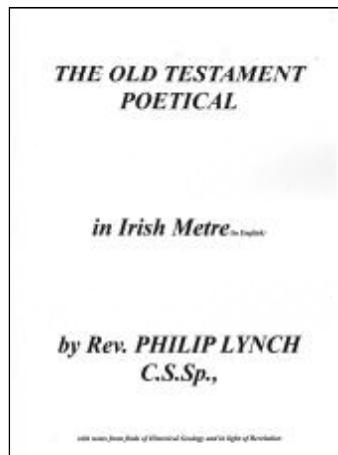
It is ironic that the *Faith Movement*, despite claiming to keep abreast of the latest scientific advances, openly promotes ideas discredited before Queen Victoria died, and shows no ‘movement’ at all towards modern trends e.g. Intelligent Design. As Tom McFadden points out:

“When Catholics accept belief in evolution it is not because they have thoroughly investigated the scientific claims. It is because they have accepted the testimony of Humanists regarding their base dogma. Catholics may have received that testimony from a sincere Catholic who received his belief from a previous sincere Catholic but the ultimate source of the testimony was a Humanist.”¹⁸

¹⁷ Quoted by McFadden, T.L. *Creation, Evolution and Catholicism – a discussion for those who believe*, (2016) Institute for Science and Catholicism, p. 179

¹⁸ *Ibid.*, p. 215

The Old Testament Poetical



The Old Testament is accessed by chapter and verse today. Why in verse?

It was written in a versified fashion by the ancient Hebrew sacred writers for ease of learning and memory, and as a mechanism to ensure accuracy of transcription. It is easier to transcribe in a versified rhythm and less prone to error in its copying by these scribes.

The versification was lost in translation. With this in mind, Rev. Philip Lynch C.S.Sp. has rendered a version of the Old Testament to us in English, following ancient Irish metres. This will appeal to scripture scholars, historians and poets, and a work of 45 years needs no introduction. For ease of reference the Bible chapters have been retained. [595pp]

Price: €30 or £25 (p + p incl.) [Supplier/contact details below]

About the author

My paternal uncle was a scribe in the best tradition of the Irish bardic scribes and historians of the old monasteries of Ireland. He diligently versified the Old Testament in English, in Irish metre, to the glory of the Church. This is his third book.

The Historical Story of Ancient Ireland [2000] and *Saint Patrick after the Ancient Narrations* [2013] are also available at www.daylightorigins.com, using PayPal, or directly from:

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Twitter: James1234Lynch
Facebook: James.Lynch.3591

ECCLESIASTES (Chapter 1)

From *The Old Testament Poetical*

by Rev Philip Lynch C.S.Sp.

§ § § § §

King Solomon as teacher told Israel many things
 He was wise and studious taught subjects and taught kings
 He found much idle striving in man and boy and maid
 And much that was frustrating when results bare were laid

Many doings are repeated the same from day to day
 Men see the sun rise daily and sunset ends the day
 The rivers run into the sea from which the clouds bring rain
 That from the hills filled rivers up to run to sea again

Many things are difficult and hard to understand
 And many things that we have done have been done in other
 lands
 But much has been forgotten that early men thought grave
 Will posterity remember lead we heroic race?

He started to philosophise about the things men do
 Their learning that they may be wise and discover what is true
 Those who are perverse in ways are hard to be corrected
 There is such a multitude of fools with folly so infected

And I myself have said to me in the secret of my mind
 I have had wisdom said to me I have left wise behind
 I have studied prudence I saw where error strays
 Where folly always lacks good sense and where vexation stays

I saw that knowing many things made judge and critic many
 And science without labour you generally hadn't any

§ § § § §

Books that Counter Darwinian Evolution

www.daylightorigins.com



A selection of the many books published in English in the past fifty years that examine the Origins issue from a non-Darwinian viewpoint.



Man's Origin, Man's Destiny

Author of over 70 scientific publications and 30 books, Dr Smith [1915-1995] was a research scientist in the 1940-50s and later Professor of Pharmacology [at Illinois University]. Demolishes the 'evidence for evolution' and exposes the contradictions of theistic evolution.

Telos-International

1974

320 pp



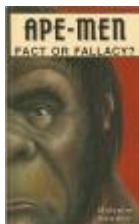
The Neck of the Giraffe

Or 'Where Darwin went wrong'. The author is an archaeologist and writer on science and history, including 'The World Atlas of Mysteries.' "It is potentially one of those times in science when, quite suddenly, a long-held idea is overthrown by the weight of contrary evidence and a new one takes its place."

Pan Books

1981

288 pp



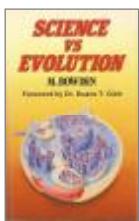
Ape-Men Fact or Fallacy?

A thoroughly documented critical examination of the very speculative theories of human-ape intermediates, revealed to be based upon inadequate fossil evidence, often accompanied by very dubious circumstances surrounding their discovery. "The scientific establishment suppressed the publication of unwelcome evidence."

Sovereign Publications

1981 (2nd Edn)

257 pp



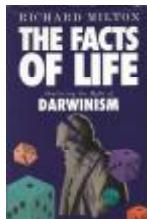
Science vs Evolution

A wide-ranging survey of the scientific 'facts' put forward to support evolution, and the counter-evidence and arguments that refute most of them. For the historical perspective of the background of Darwinism, see the author's 'The Rise of the Evolution Fraud' (1982 – 227 pp). Full of fascinating details, but written in a non-technical manner.

Sovereign Publications

1991

238 pp



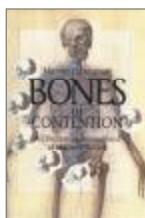
The Facts of Life

'Shattering the Myth of Darwinism.' "The monolithic dogma of Darwinian evolution has become a protected species sheltered by powerful adherents in both academic and political arenas." A trained engineer and science journalist presents recent findings "as part of a coherent and devastating case against Darwinism."

Fourth Estate

1992

267 pp



Bones of Contention

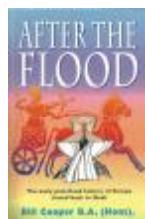
'A Creationist Assessment of Human Fossils.' A thorough and well-documented critique of the fossils of so-called 'ape-men.' Includes material exposing the weaknesses of 'Big Bang', dating methods, and the various devices that have been used to accommodate Genesis to evolutionary theory.

Baker Book House

1992

Marvin L. Lubenow

295 pp



After the Flood

"The author lays out astonishing evidence showing how the earliest Europeans recorded their descent from Noah through Japheth in meticulously kept records, knew all about Creation and the Flood, and had encounters with creatures we would call dinosaurs... [he] explodes many of the myths and errors of modernist biblical critics."

New Wine Press

1995

Bill Cooper

256 pp



Darwin's Black Box

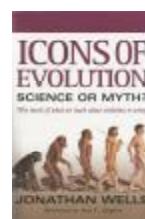
Subtitled: *'The Biochemical Challenge to Evolution'*, this influential work by a Professor of Biochemistry [at Lehigh University] played a significant role in the development of the modern Intelligent Design movement, and launched the concept of 'irreducible complexity'. (This book deals with science, not issues of biblical interpretation.)

Touchstone

1996

Michael J. Behe

306 pp



Icons of Evolution – Science or Myth?

The author has a Ph.D in religious studies (Yale) and molecular and cell biology (Berkeley). Wells documents the evidence that led him to change his own views, and convinced him that: "Students and the public are being systematically misinformed about the evidence for evolution... Much of what we teach about evolution is wrong."

Regnery Publishing, Inc.

2002

Jonathan Wells

338 pp



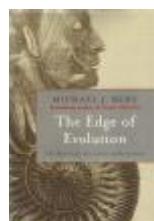
Evolution Exposed

"A 'survival guide' for today's students! 'Evolution Exposed' helps teens recognise and refute the blatant bias towards evolutionism in [biology] textbooks by refuting false ideas with cross-references and summaries of on-line articles, definitions of key terms, tables, charts and illustrations." References errors in American biology textbooks.

Answers in Genesis

2006

301 pp



The Edge of Evolution

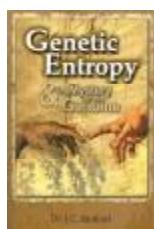
Michael J. Behe

Following up his famous earlier book, in this work the author presents the evidence of the genetics revolution, concluding that random mutations + natural selection fail to provide evidence for the history of life. Clearly, the universe was designed for life, and Darwinism cannot explain that.

Free Press

2007

320 pp



Genetic Entropy & the Mystery of the Genome **Dr J.C. Sanford**

Past Professor at Cornell, Dr Sanford led research in plant genetic engineering, inventing 'gene gun' technology. He argues that the 'Primary Axiom' of evolution theory [random mutations + natural selection] can be proved false by the evidence of modern genetics. In fact, "the human genome must irrevocably degenerate over time."

FMS Publications

2008 (3rd Edn)

232 pp



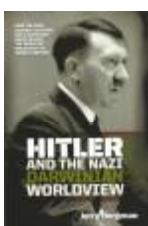
One Small Speck to Man – the evolution myth **Dr Vij Sodera**

Surgeon Dr Sodera has written a high-quality and beautifully illustrated textbook examining the evidence from chemistry, genetics, fossils, biology and anatomy that lead him to conclude: "... how unscientific it is to try to hold on to the evolution myth and to the notion that chimpanzees are our distant cousins."

Vija Sodera Productions

2009 (2nd Edn)

560 pp



Hitler and the Nazi Darwinian Worldview

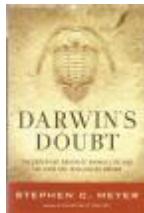
Jerry Bergman

'How the Nazi Eugenic crusade for a superior race caused the greatest holocaust in World history.' The history of racist policies in Germany, including biographies of key figures e.g. Mengele, Himmler, Goebbels and Göring. Proves the links of Darwinism with the Nazi campaigns against Judaism, Christianity and Catholicism.

Joshua Press

2012

327 pp

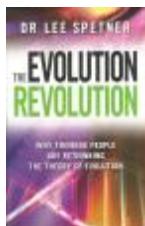
**Darwin's Doubt**

'The explosive origin of animal life and the case for Intelligent Design.' Follows on from the author's *'Signature in the Cell'* [2009] that demonstrated that chemical evolutionary theories have failed to solve the mystery of the origin of first life. This book explores the unresolved 'Cambrian explosion' problem, and the alternative of ID.

HarperOne

2013

498 pp

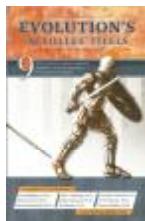
**The Evolution Revolution**

"Why thinking people are rethinking the Theory of Evolution. Offers compelling evidence that the data we have supports neither the theory nor the fact of evolution. Instead, the data actually supports an entirely different theory, which, if correct, will have far-reaching consequences for humanity and revolutionise scientific research ..."

Judaica Press

2014

168 pp

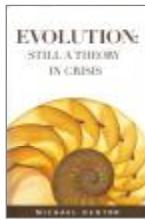
**Evolution's Achilles' Heels.**

"9 Ph.D. scientists explain evolution's fatal flaws – in areas claimed to be its greatest strengths [natural selection, genetics, origin of life, fossils and geology, dating and cosmology]. At the end of the day, this foundational and crucial area of origins should have a profound impact on the way every individual views his/her reason for being."

Creation Book Publishers

2014

272 pp

**Evolution: Still a Theory in Crisis**

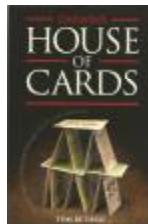
Dr Denton was Senior Research Fellow in Biochemistry [Otago University, NZ] and his book Evolution: a Theory in Crisis appeared in 1985. The divisions in the natural order are as profound as ever, and unsupported by evidence of transitional forms. Darwinian evolution fails to explain the history of life.

Discovery Institute

2016

Michael Denton

353 pp

**Darwin's House of Cards**

"A journalist's Odyssey through the Darwin Debates [...] depicts Darwin's theory as a nineteenth-century idea past its prime, propped up by logical fallacies, bogus claims, and empirical evidence that is all but disintegrating under an onslaught of new scientific discoveries."

Supported with many quotations from leading scientists.

Discovery Institute Press

2017

Tom Bethell

293 pp

Creation, Evolution and Catholicism

A Discussion for Those Who Believe

by Thomas L. McFadden¹

282 pp. © 2016 by Institute for Science and Catholicism

In this extract [p.78] the writer describes one of the many inconsistencies of ‘orthodox’ Catholic theistic evolutionists

Some Catholics mock Evangelicals with the term “Fundamentalists” for taking the Creation and Flood accounts in Genesis literally. Many of those same Catholics take Jesus’ teaching on divorce literally. (And sadly, many don’t.) According to Mark 10: 6-8, Jesus said: “But from the beginning of creation ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.’ So they are no longer two but one.” Jesus was quoting from chapters 1 and 2 of *Genesis*. These are the same chapters that theistic evolutionists say can’t be taken literally. Why would Jesus quote literally from those chapters to give His definitive teaching on divorce if He didn’t intend for us to believe them literally? And notice that He said that they were male and female from the beginning of creation, not after millions of years of evolution. *The Catechism of the Catholic Church*, in its teaching about marriage in paragraphs 1604-1607, quotes from Genesis 1 and 2 seven times. *The Catechism*, in its teaching regarding our Sunday obligation quotes Scripture in paragraph 2169 as follows: “For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.” Creationist Evangelicals believe in the six days of fiat creation revealed in Genesis 1 and 2; theistic evolutionists accept the Sunday obligation but believe in “creation” over billions of years. Go figure.

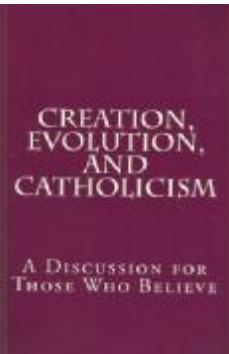
Price from: www.amazon.co.uk £8.45 for book or £2.32 for Kindle version

SPECIAL OFFER TO DAYLIGHT READERS

Free access to Kindle version on weekend of Feb 17 and 18th 2018 - go to:

https://www.amazon.co.uk/Creation-Evolution-Catholicism-Discussion-Believe/dp/1530654769/ref=sr_1_1?ie=UTF8&qid=1512572588&sr=8-1&keywords=Creation%2C+Evolution%2C+and+Catholicism

¹ Editor of traditional Catholic magazine *Our Family* (later *Faith and Family*) 1984-1991



Poinsettia pulcherimma

Solitary species of this genus, in the family Euphorbiaceae, discovered in Mexico in 1828 by Joel Poinsett, botanist and US Minister to Mexico, and introduced to England in 1834. Now over 100 varieties are cultivated, with bright red, orange, pale green, cream, pink, white, or marbled bracts (leaves, not flower petals).



The association of the plant with Christmas arose in 16th-century Mexico. According to legend, a little girl, Lucinda, too poor to buy a gift to celebrate Jesus's birthday, was inspired by an angel to gather weeds from the roadside, which she placed in front of the altar. Crimson blossoms sprouted from them (centuries later named poinsettias). Franciscan friars in Mexico from the 17th century included the plants in their Christmas celebrations. Symbolically, the star-shaped leaf pattern represents the Star of Bethlehem, and the red colour the blood shed by Christ.

Although not frost-hardy, Poinsettias are now grown around the world.

Grafting techniques developed by Paul Ecke in California in the early 20th century improved the plants and gave the family business a virtual monopoly until the 1990s, when researchers revealed the secrets. Successful bract production requires daily periods of long, dark nights followed by two months of bright sunny days, so they are much easier to cultivate in sub-tropical climates.

The US celebrates National Poinsettia Day on December 12th, the day of Poinsett's death, and happily also the feast of Our Lady of Guadalupe.

Picture from Lowe, E.J., *Beautiful Leaved Plants* (1866), Groombridge & Sons, p.63.

£3.00